

*God's King the People's Blessing.*

A

1508/10

# SERMON

Preached on the Day of

## THANKSGIVING

FOR

# PEACE.

At St. *Ann's* Church in *Dungannon*,

In the Diocess of *ARMAGH*.

By *EDM. ARWAKER*,

Rector of *Drumglass*, and Chaplain to his Grace the  
DUKE of *ORMOND*.

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TO HIS GRACE  
**M I C H A E L**  
Lord Archbishop of *Armagh*,  
Primate and Metropolitan of all *Ireland*.

MY LORD,

**I** Can make no Apology to the Publick, for sending this Discourse abroad; nor to Your Grace, for its appearing under Your Patronage; but that I believe the Occasion of it sufficiently Agreeable and Satisfactory to Both, to gain Your Approbation of the Design: For the Sincerity whereof, I am induced to hope You will Accept the Performance, and Pardon its Imperfections.

'Tis true, His Majesty has done so Great Things for our Nations, that He needs not the Help of any Weak Endeavours to Support His Interest, or Endear His Person and Government to their Inhabitants; Yet since He who was above all Praise of Men, did vouchsafe to Accept it from the Mouth of Babes and Sucklings, to still the Enemy and Avenger; Why may not as mean an Orator prove Serviceable to put to silence the Ignorance of Foolish Men, who have said of our Sovereign, as those in the Parable, of their King, We will not have this Man to Reign over us?

The Hope of such Good Success, and some little Good Liking that my Hearers discovered to this Sermon, after its Delivery from the Pulpit, encouraged me to venture it to the Press: And that Presumption drew me into a Greater, to shelter it under Your Graces Name.

*But, Since Men that fly to Altars for Sanctuary, ought to bring Offerings thither with them; I humbly beg leave to Assure Your Grace, That in this Dedication, I aim no less at an Acknowledgment for Your past Favour, in Collating me to a Considerable Benefice, than at Your Future Countenance and Encouragement.*

*And I esteem my self under the Greater Obligation to Your Goodness, that notwithstanding Your Grace's Extraordinary Care to provide an Able and Deserving Clergy for Your Diocess, You have however Admitted me into that Learned and Reverend Society; my Unworthiness of which, makes me seem to my self like Saul among the Prophets.*

*Might I be Improved by the Advantage of such Excellent Conversation, to Prophecie to the Edifying of the People whom I have in Charge, I shou'd be Happy in several respects: But in none more, than in making Your Grace, by that means, the Best Return within my Power, for all Your Benefits; Since nothing is so pleasing to You in Your Clergie, as the Diligent and Exact Performance of their Duty on their Cures.*

*For the Continuance whereof, May Your Grace live long, to Oblige and Encourage them to it: And as You have Honourably Born, and Faithfully Discharged, the Highest Offices in our Church and State; So may You, when You shall be taken from this World, Arrive at a Proportionable Degree of Glory in the Cœlestial Hierarchy, to receive Above, the Reward of all the Good You have done Below; and particularly to,*

My Lord,

Your Graces most Obliged,  
and most Dutiful

Son and Servant,

EDM. ARWAKER.





## 2 CHRON. IX. 8.

*Blessed be the Lord thy God, which delighted in thee, to set thee on his Throne, to be King for the Lord thy God: Because thy God loved Israel to Establish them for ever, therefore made he thee King over them, to do Judgment and Justice.*

**S**O Great, so Valuable is the Blessing which we this Day Celebrate, even the Blessing of Peace in all our Lands, *Psal. 29. 10.* So long has it been Wanted and Desired, so Earnestly has it been Pursu'd and Sought, *Psal. 34. 14.* And at last so happily Obtained and Settled, that we can never sufficiently Adore the Goodness of our God, the Author, nor enough Applaud the Conduct of our King, the Instrument of its Joyful Restoration.

But thro' our Gratitude cannot reach the Inaccessible Height of this Obligation, yet shou'd we fail in our Just Endeavours to Acknowledge it, the Queen of the South wou'd rise up in Judgment with us, and condemn us, *Mat. 12. 42.* For she was drawn from the uttermost parts of the Earth, to hear the Wisdom of *Solomon*, and to admire the great and wonderful Effects of it, not only in his Proverbs and Answers, but in the Grandeur and Magnificence of his Court, and in the Plenty and Tranquility of his Kingdom, *1 King. 10. 4, 5.* And behold! thro' the tender Mercy of our God, if not a Greater, yet one little less than *Solomon* is among us; a Prince by whose Excellent Management our Circumstances are brought to resemble *Israels*, in his Days, when every man dwelt safely under his Vine, and under his Fig-Tree, from *Dan* even to *Beersheba*, *1 King. 4. 15.*

Since then our King, like *Solomon*, has Peace on all sides

round about him, 1 *King*.4.24. Since the Lord has given him Rest and Safety from the Fatigues and Dangers of a Tedious War; and since we, not only in our Just Concern for Him, but through His Care of us, partake of this Inestimable Benefit; so that there is neither Adversary, nor Evil Occurrent, 1 *King*.5.4. No Complaining in our Streets, *Psal*.144.14. but the Voice of Joy and Gladness: If the People are happy, who are in such a case; if they are blessed who have the Lord for their God, to Establish their Felicity, by giving them so Excellent a Prince; We ought certainly to be Sensible of our Happiness, and Grateful for it.

And how can we better render, either to *Cæsar* the things that are *Cæsar's*, or to God the things that are Gods? *Mat*.22.21. How more suitably extol the Merits of our King, or the Goodness of the King of Kings in giving him to us, than in the Queen of *Sheba's* Congratulatory Complement to *Solomon*, when she found how much the Fame she had heard, was inferiour to the Truth of his Acts, and of his Wisdom, 2 *Chron*.9.5,6. *Blessed be the Lord thy God? &c.*

Which Words afford three things to our Observation.

First, The certain Evidence of God's Favour and Affection to his People, in placing a Good King over them: *Because thy God loved Israel, to Establish them for ever, therefore made he thee King over them.*

Secondly, The Excellent Qualifications of the Prince whom God makes choice of to convey Blessings to his People; implied in these words, *Which delighted in thee, to set thee on his Throne, to be King for the Lord thy God.*

Thirdly, The Grateful Acknowledgements due from Gods People, both to God and the King; for the Unspeakable Benefits of the One's Care and Kindness, in the Extraordinary Advantages of the Other's Government; which oblige them to say, *Blessed be the Lord thy God.*



*That*



*That God's Placing a Good King over his People, is a certain Evidence of his Favour towards them.*

The Blessing of leading a quiet and peaceable Life in all Godliness and Honesty, is by *St. Paul* ascribed to the Just Administration of the Regal Power; wherefore he exhorts that Prayers, Intercessions, and giving of Thanks, be made for Kings, and all that are in Authority, 1 Tim. 2. 1, 2. that they may be Good, in order to make their Subjects Happy. And indeed, the General Welfare of a Nation depends so much upon the Temper of its Governours, that God declares he gave *Israel* a King in his Anger, when he placed *Saul* on the Throne, *Hos.* 13. 11. And he threatens it as a Punishment for their not fearing him, that they shou'd be deprived of the Benefits they enjoyed under the happy Influence of their better Princes; and say, We have no Kings, *Hos.* 10. 3. And the severity of this Curse will appear from the Observation, That when there was no King in *Israel*, every one did that which was right in his own Eyes, *Judg.* 17. 6. And what is to be expected but Confusion in that State, where every distemper'd Humour is the Rule for disorder'd Actions? Where there is no Superiour Power to controul the Unruly Wills of Men, sway'd by their Lusts and Passions?

But the Advantages of a Good King are not so well discovered from the Inconveniencies of having No King, as from the Miseries which a People suffers under an Evil King.

When *Israel* had desired a King, and the Prophet thus described the manner of the King that should Reign over them; That he wou'd take their Sons and appoint them for himself, for his Chariots, and to be his Horsemen, and some shou'd run before his Chariots; And that he would appoint him Captains over Thousands, and Captains over Fifties, and set them to Ear his Ground, and to Reap his Harvest, and to make his Instruments of War, and Instruments of his Chariots: And that he would make their Daughters to be Confectionaries, and  
Cooks,

*Cooks, and Bakers : And that he wou'd, with an Arbitrary Injustice, take their Fields, and their Vineyards, and their Olive-yards, and dispose of them to his Servants : And that he would take their Men-servants, and their goodliest young Men, and their Asses, and put them to his work ; nay, and make themselves his Servants, 1 Sam. 8. 11. to 18. Wou'd they not have Reason to cry out in that day, because of such a King ; and conclude that instead of a Nursing Father, Isa. 49. 23. God had given them a Devouring Lion ?*

Nor wou'd they be Sufferers only from the Tyranny and Injustice of their King ; his Imprudence, Intemperance, Irresolution, or Impiety, would be as injurious to them.

*Solomon denounces a Wo to that Land whose King is a Child, Eccles. 10. 6. That is, Not so much in Years, as in Understanding ; whose Ignorance how to Govern, destroys his People by Male-Administration : For even a Child, in respect of years, if Wise, is better than an Old and Foolish King, that will not be admonished, Eccles. 4. 13. That being grown old and hardened in his Folly, is Irreclaimable by Reproof, and past all Hope and Expectation of Amendment by Advice.*

How miserable must a People be under such a Governour, who, tho' ignorant how to Rule them, will not however be Advised, but is obstinately wedded to his own Opinion, and rejects that Safety which is in the multitude of Counsellors : *Prov. 11. 14. Thus, Not the green Years, but Imprudence of Rehoboam, in making him slight the Counsel of those Old Men that stood before Solomon his Father, and prefer the Advice of others, whose want of Judgment and Experience render'd them unfit to be consulted ; made Israel cast off his Government, and Rebel against the House of David, 1 King. 12. 8. and 19. And he justly deserved the Ignominious Character which the Son of Sirach gives him, That he was the Foolishness of the People, and one that had no Understanding ; since he turned away the People through his giddy and inconsiderate Counsel, Eccles. 47.*



23. Which sufficiently declares God's severe Displeasure against *Judah* and *Jerusalem*, when he threatens that he will take away from them the *Prudent*, the *Ancient*, and the *Counsellour*, and give *Children* to be their *Princes*, and *Babes* to Rule over them, *Isa. 3. 2, 3, 4*. For the consequence will be *Oppression*, *Rapine*, *Ruine* and *Destruction*, *Vers. 5, 8*. And how sad and calamitous must the condition of a People be, when their *Domestick Jars* weaken and expose them to *Foreign Outrage* and *Insults*? How easily shall they be *Overcome* and made a *Prey*, when the same want of *Prudence* in their *Ruler*, which hinder'd him from keeping them in *Peace*, will not let him with good *Advice* make *War*? *Prov. 20. 18*.

Nor is a People in more danger from the *Imprudence*, than from the *Intemperance* of a *Prince*, whether in respect of *Excess* as to *Meat* and *Drink*, or *Immoderation* in other *Appetites*. Misfortune attends that Land, whose *Princes eat in a Morning*, for *Drunkenness* and not for *Strength*, *Eccles. 10. 16, 17*. For when *Kings drink Wine*, and *Princes strong Drink*, they forget the *Law*, and pervert the *Judgment of the Afflicted*, *Prov. 31. 4, 5*. They incapacitate themselves to Govern by *Law* or *Reason*, and so cloud their *Understanding*, that it cannot discern what is *Just* and *Equitable*. And when *Reason* is so weakned, *Passion* will quickly be predominant; and then as he that cannot rule his *Spirit*, will be as a *City* that is broken down, and without *Walls*, *Prov. 25. 28*. So he will break down all the *Fences of Law* and *Justice*, of *Clemency* and *Moderation*, and will run into all the *Violence* and *Outrage*, to which his *Ungovern'd* and *Misguided Will* inclines him; will be like a *Lion* in his *House*, and *Frantick* among his *Servants*, *Ecclus. 4. 30*. And as when his *Belly* is his *God*, *Phil. 3. 19*, he will sacrifice the *Revenues* of his *Kingdom* to his *Appetite*; so when his *Will* is his *Law*, he will subject the *Liberties* and *Properties* of his *People* to its *Determinations*.

But neither *Imprudence* nor *Intemperance* make a *Prince*

more pernicious to his People than Irresolution and want of Courage, without which they cannot long continue in Peace, nor shall be Victorious in War. He whose strength is so small, that he faints in the day of Adversity, *Prov. 24. 10.* and turns himself back in the day of Battel, *Psal. 78. 9.* leaves his Realms Defenceless, and his People without Protection. He that has not Courage enough to do Valiantly, and to play the Man for his People, and the Cities of his God, *2 Sam. 10. 12.* will leave them like Sheep without a Shepherd, *2 Chron. 18. 16.* to glut the Sword and Fury of their Enemies, to be spoiled and slaughtered by them. For when he that shou'd lead them on, is the first whose Heart faints, and seeks for Safety rather in Flight than Forwardness, how shall they but follow his Example, and turn their Backs to the Smiters? *Isa. 50. 6.*

Courage is so necessary a Qualification for a King, for the Defence and Safety of his Subjects, that we find whenever God rais'd up a Deliverer for his People, he inspir'd him with an extraordinary Valour, *Taught his hand to war, and his fingers to fight, Psal. 144. 1.* *The time would fail me to tell of Gideon, and of Barak, of Sampson and of Jephthah, who through Faith were endued with that Courage by which they subdued Kingdoms, escaped the edge of the Sword, waxed valiant in Fight, and turned to flight the Armies of the Aliens, Heb. 11. 32, 33, 34.* And the People of *Israel* were so sensible of the evil consequences of wanting a King to go out before them, and fight their Battels, *1 Sam. 8. 20.* that they still persisted to desire one for that reason, notwithstanding all the Inconveniencies of it, represented to them by *Samuel*, to divert them from that Request.

And tho' *Saul* proved as great a Scourge to *Israel*, as the Prophet had fore-told he would, yet since *from the Blood of the Slain, and from the Fat of the Mighty, the Sword of Saul returned not empty; David* reckoned it as just a reason for the Daughters of *Israel* to weep over him, as his *Cloathing them in Scarlet, and putting Ornaments of Gold on their Apparel;*



*rel*; and he knew that the occasion of their Sorrow would make the *Daughters of the Philistines* rejoyce and triumph, to find the *Mighty fallen*, by whom *Israel* stood, and the *Shield of Saul*, which was his Peoples Shelter, *vilely cast away*, 2 Sam. i. 19. to the end. But the *Weapons of War* were not wholly perished, while *David* yet survived, and succeeded in the Kingdom; since 'tis part of his Character, *That he play'd with Lions as with Kids, and with Bears as it had been Lambs; that he slew a Giant when he was yet but young, and took away the reproach from the People, when he lifted up his hand with the Stone in the Sling, and beat down the boasting of Goliath*, Ecclus. 47. 2, 3. So great a Man of War he was, so mighty valiant, that he could as well put to flight the Enemies that Invaded *Israel*, as the Evil Spirit that disturbed *Saul*; and compose the Troubles in the heart of his Country, as the Disquiets in the Breast of his King, 1 Sam. 16. 18, 23.

But the Safety and Honour which his Country found in the great Effects of his Invincible Courage, was afterwards often lost and laid in the dust, by the want of that Verrue in many of his Successors: Which may suffice to shew how fatal this Defect in a Prince is to his People.

But in no Miscarriage of the King, is the Misfortune of his People so great, as in his Impiety and Disregard of God; for besides the Grievances of his Evil Reign, and the Mischiefs they suffer from himself; the Wickedness of a King brings Afflictions from Heaven upon his People, in that his Example generally prevails with them to deserve them.

Thus when *Rehoboam* forsook the Law of the Lord, all *Israel* did so with him, 2 Chron. 12. 1. And tho' at the Preaching of *Shemaiah*, they Repented, and were delivered from Destruction, yet were they not exempt from Spoil; For *Shishak* King of *Egypt* came up against *Jerusalem*, and took away the Treasures of the Lord's House, as well as of the King's, *Vers. 9.* and the People were made his Servants, that they might know Gods Service better, *Vers. 8.*

Thus *Ahab's* Wickedness provoked God to shut up the Windows of Heaven, 1 King. 17. 1. and to with-hold from *Israel* the  
common

common Mercies of Dew and Rain, which he usually bestows alike on the Just and Unjust, *Mat. 5. 45.* so that there was a sore Famine in *Samaria*, *1 King. 18. 2.* and the People wanted their daily Bread, because their King had forsaken Him, who alone fills all things living with Plenteousness, *Psal. 145. 16.*

Thus *Jehoram's* working that which was Evil in the Eyes of the Lord, caused the Revolt of the *Edomites* and *Libnah*, not only from under his hand, but the hand of *Judah*: And 'tis assigned for the reason of this Defection, *Because he had forsaken the Lord God of his Fathers.* For which Impiety of his, his People are threatened with a Plague, *2 Chron. 21. 10, 14.* To die an Untimely Death, for the Irregularities of his Life.

Thus *Abaz's* wicked Reign exposed his People as well as himself, to the hand of the King of *Syria*, who not only smote him, but carried away a great multitude of his Subjects Captives to *Damascus*, *2 Chron. 28. 5.* And afterwards he was delivered into the hands of the King of *Israel*, who smote him with a great slaughter, so that there were slain in *Judah* in one day 120000, which were all valiant Men; and the *Israelites* carried away captives to *Samaria* 200000 Women, Sons, and Daughters, with much Spoil, *Vers. 6, 8.* And as if this had not been enough, the *Philistines* also invaded, and took no less than six of the Cities of *Judah*, whom the Lord brought low because of *Abaz*; for he made *Judah* Naked, and transgressed sore against the Lord, *V. 18, 19.*

Since then the Sin of an Evil King is often the Reproach and Ruine of his People, *Prov. 14. 34.* How great a Blessing is a good King to his Subjects, because he not only frees them from this Misfortune, but is Instrumental to procure and promote their Happiness? Which occasioned that saying of the Psalmist, of such a one, *Thou hast set him to be Blessings for ever*, *Psal. 21. 6.* for so 'tis in the Original; signifying that a Good King is the means of conveying many Blessings to his People. And this Truth has been proved by a Cloud of Witnesses, *Heb. 12. 1.* How did *Judah* enjoy the Benefit of *Aza's* Piety? The first ten years of his Reign the Land was quiet, *2 Chron. 14. 1.* and he had no War, because the Lord had given him rest, *Vers. 6.* so that the People built  
and



*and prospered, Vers.7. And when Zerah the Ethiopian came to disturb their Peace, he did it to the Ruine of his own, Vers.9. for the Men of Judah overthrew and spoiled him, Vers.13. and had no War unto the five and thirtieth year of the Reign of Asa, Chap.15. 19. This Tranquility his People had, because he did that which was good and right in the Eyes of the Lord his God, 2 Chron.14.2. And they, after his Example, had entred into a Covenant to seek the Lord God of their Fathers; which as they had sworn with all their heart, they performed with their whole desire. Chap.15.15. And Jehoshaphat succeeding to his Father's Piety, as well as to his Throne, continues his Peoples happiness. The Kingdom was not only stablished in his hand, so that he had Riches and Honour in abundance, 2 Chron.17.5. but the fear of the Lord fell upon all the Kingdoms of the Lands that were round about Judah, so that they made no War against Jehoshaphat, Vers.10.*

And when afterwards the Children of Moab and Ammon came against him to Battel, they were destroyed; but his People returned to Jerusalem with Joy; and his Realm was quiet, *because the Lord had given him rest, 2 Chron.20.30. So certain it is, that when a Mans Ways please the Lord, he maketh even his Enemies to be at Peace with him, Prov.16.7.*

For this are Good Kings called, *The Breath of their Peoples Nostrils, Lam.4.20. who live Safe under their Shadow, and enjoy Peace and Prosperity by their means. And since it is by God that Kings Reign, Prov.8.15. it must needs be an Evidence of his signal Favour to that People over whom he places a Good King, whose Excellent Qualifications establish their Felicity, and whose Great Example teaches them the Practice of that Righteousness which exalts a Nation, Prov.14.34.*

Since then Solomon had not only brought Plenty to his People, in making Silver as common at Jerusalem as the Stones, 1 King. 10.27. but Peace and Splendor too; the Queen of Sheba might very reasonable conclude, that, *Because God loved Israel, to Establish them for ever, therefore he made him King over them. And as his love to Israel made him bless them with so Good a King; so his taking a delight in Solomon, induced him to make Choice*

of him, to set him upon his Throne, to be King for the Lord his God; since he found in him those Excellencies and Perfections which endear a King to God, and render him a Blessing to his People. For the Vertues of Justice, Prudence, Temperance, Fortitude and Piety, (the want of which in a King, I have already shewn to be of pernicious consequence to his Subjects) were so signally Eminent in *Solomon*, that his People could not desire a more Accomplish'd Sovereign to compleat their Happiness: Justice, which is a constant and perpetual Will to render every Man his Right, or rather a habit of so doing upon all occasions, was the Rule of all *Solomon's* Administrations. This was *Judah's* and *Israel's* Security in the Possession of their Rights and Properties, and gave every Man a safe Enjoyment of his own Vine, and his own Figtree, all the Days of that Righteous King. And this could not but be well-pleasing to God, as giving Man a near Resemblance of himself, who is *Righteous in all his Ways*, Psal. 145. 17. And being advantageous to his People, in keeping them from Injuries and Oppression, and securing them in the Possession of those Acquits to which they had just Right and Title. Thus, *A Divine Sentence is in the Lips of the King; when his Mouth transgresseth not in Judgment*, Prov. 16. 10. and by it he *establisheth the Land*, Prov. 29. 4.

But to do Impartial Justice, requires a Solid Prudence; which being a True Habit of Acting with Reason, in respect of those things that concern the well or ill being of Men, must therefore be a Requisite Qualification for Kings, on whose Management the Happiness or Misery of their Realms must necessarily depend.

The Consideration of this, prevailed with *Solomon*, when God left it to his Option to ask what he should give him, to desire *an Understanding Heart to judge his People, that he might discern between Good and Bad*, 1 King. 3. 9. Which Choice, was an Argument that he was in great measure endued already with what he so judiciously desired: And God was so well pleased with his Petition, that he not only gave him what he asked, but an Overplus of Riches and Honour, *Vers. 13.*

Now



Now how signal his Prudence was, and how great the Benefits thereof, appears from his Celebrated Decision between the Harlots, who contended for the living Child, ver. 27. Which proves it as much the Happiness of a People, as the Honour of a King, that he shou'd be able to search out a matter, by so nice a Scrutiny, *Pro. 25. 2.* And since the Wisdom of God was in him to do Judgment, *1. King. 3. 28.* it must needs please him to see the Stream retain the Pureness of its Fountain, and he wou'd Love him for this, as much as all *Israel* Feared him. Nor did *Solomon* permit his Justice to be perverted, or his Prudence baffled, by any manner of Intemperance, but as those Virtues were his Peoples Safeguard against Injuries and Outrages from one another, so his Temperance was their Defence against all Oppressions and Severity from himself. But, when magnified in the noblest part and demonstration of it, Clemency; it free'd them from the Just Punishments they had deserved, and provoked him to inflict on them, by their Crimes.

This was evident in his dealing with *Adonijah*, whom tho' he had set up a Title to the Crown, he pardon'd; and assured that *if he wou'd shew himself a worthy man, there shou'd not an hair of his Head fall to the earth, 1. King. 1. 52.*

Nor was it less visible in his proceedings with *Abiathar*, who promoted the Usurpation; for tho' the King declared him worthy of Death, yet he contented himself with deposing him from the Priesthood, and confining him to his House at *Anathoth, 1. King. 2. 26.* Thus by his slowness to Anger, did he render himself better than by all his Might; and greater in Ruling his Spirit, than in the Government of *Judah* and *Israel*, *Pro. 16. 32.* and as it was his Glory, so it prov'd his Peoples Safety; and God, who his is slow to Anger and of great Goodness, cou'd not but be delighted with Qualities so resembling his own, and chule him for the Representative of his Power, as fittest to Rule Others, who had so great a Government over Himself.

But if *Judah* and *Israel* were thus obliged to their King for their Domestick Ease and Enjoyments, they were no less indebted to him for their Protection from foreign Ravages and Incursions,  
Fortitude

Fortitude, which is a Mediocrity between Fear and Confidence, was so eminent in *Solomon*, that it left him no Famous Opportunities of exerting it, more than in the Methods which took the occasion from him. It led him to strengthen himself with all the necessary Provisions of War; at Land, with a powerful Army, *2 Chron.* 1.14. By Sea, with a sufficient Fleet, *1 King.* 9.26. Which supplied him with Gold from *Ophir*, to support the charge of both, *ver.* 28.

So that he kept his People in Peace Fourty Years, a Blessing which needs no other recommendation than the Terrors and Calamities of War.

*Their young men were not slain with the Sword, nor their Cities wasted; there was no desolation in their Fields, nor complaining in their Streets; but Judah and Israel were many, as the sand which is by the Sea in multitude, eating and drinking, and making merry; 2. King.* 4.20. There was no one durst attempt to disturb or trouble them, but their Tranquillity was firm and unshaken as the Resolution of their King; who cou'd not have manifested his Fortitude so much in *subduing Enemies*, as he did in *preventing his having Enemies to subdue*; and keeping his People in so perfect a Peace, that it was preferable to the greatest Victories. And as God, who was always loving to *Israel*, and desirous of their Establishment, had reason to be delighted with that Courage, which so highly contributed to it; and to place the Owner of it on his Throne, *to be King for the Lord his God*; so he found in *Solomon* another Vertue, which crowned the rest, and rendered them more Amiable and Advantageous; and that was Piety, or the Love and Fear of God. I shall not trouble you with many Instances of this, but let one suffice for all, I mean that Everlasting Monument thereof, the Temple at *Jerusalem*, Which Work, as it received Gods Extraordinary Approbation, when it was finished, *1 Chron.* 7.1,2,3. So it remains upon Record, in sacred Writ, as an Evidence of its Founders Zeal and Reverence for his Worship, *Acts* 7.47.

And since the concurrence of these Vertues in a King, tend to Compleat and Establish the Prosperity of his People; it is unquestionably



questionably certain, that God, by giving any Nation a Prince in whom they are Eminently Visible and United, does thereby give the most convincing Evidence of his Favour and Affection towards them, and of his being highly delighted in the Person who is so much after his own Heart, *1 Sam. 13. 14.* So qualified to be his Vicegerent. And this certainly requires the most Extensive Gratitude and Acknowledgments of that People, for whom God makes such a happy Choice, in admiring his Goodness which design'd, and applauding their Sovereigns Excellencies, which concur with it, to effect their Establishment and Security: That having a King like *Solomon*, they shou'd say as much to him, as the *Queen of Sheba* to that Great and Glorious Monarch, *Blessed be the Lord thy God, &c.*

And if ever People had reason to Address their God, or their King, on such an account, and in such a style; We certainly of *Great Brittain and Ireland*, lie under as great, and as many Obligations to Both.

For our Almighty Sovereign Above, has blest us with a King Below, sufficiently furnish'd and enrich'd with all those Vertues that are requisite to make us as happy a People as we can propose to be in the largest extent of our own Wishes

So Just he has proved in the Administration of his Government, that he has not only eschew'd the Evil of incroaching on our Liberties and Properties, but he has done the Good of Securing us in those Rights of Englishmen, with which all who are truly such, shou'd as obstinately refuse to part, as *Naboth* with his Vineyard, since we have the same reason to alledg, That *they are the Inheritance of our Fathers*, *1 King. 21. 3.* But so careful our Sovereign has been to oppose the Fence of our Ancient Laws and Priviledges against all Incroachments from Himself as well as Others, that nothing has been laid upon us in all his Reign, to which we have not first consented by our *Representatives*. Nor cou'd we fear he shou'd offer any Violence to our Laws, who came to us on purpose to Maintain them, when he saw an Arbitrary Power ready to throw down that hedg, and lay us open to its Devastations.

This quick and happy foresight of the Storm that then was gathering, and ready to discharge its fury on us; to Crush us with the weight of Lawless Power, and Poyson us with the Venom of Popish Principles; and the Timely as well as Happy Prevention of those Calamities, have sufficiently magnified his Prudence; so that whether we consider him on the Throne, swaying the Regal Scepter, or in the Camp, wielding the Martial Sword, we must confess he has *guided us by the Skillfulness of his Hands*, Pl. 78.72.

And as his Wisdom has made us Safe, so his Great Temperance and Moderation (Sufficiently known to all men, *Phil.* 4.5. even to his greatest Enemies) has rendered us Easy too; under his Government: No Indulgence either to his Palate, or his Passion, has disturbed the Evenness of his Temper.

Tho he has often been provoked to be Vindictive, by horrid Designs of Barbarous Assassinations, yet he has shown as little Inclination to Revenge, as Fear; and has spared to shed Their Blood, whose Thirst was Insatiable after His.

Nor shou'd it seem strange he shou'd be so tender of his Subjects Lives, for whose Safety he has frequently exposed his Own; and that in the greatest Instances of an Unparalleld Fortitude; in Doing and in Suffering things almost incredible.

Perhaps never any King made his way so often thro' the Sea, even among those who claim the Sovereignty and Dominion of it; and that not only in Calm and Temperate Weather, when the Winds were Still, and the Ocean Smooth; but even when Tempests Roard aloud, and the Waves Raged horribly: Nay when they were Congealed to Rocks of Ice, by the Coldness of the Climate and the Season.

Yet as he engaged in these Difficulties, with an Undaunted Constancy and Resolution, so he underwent them all with an Invincible Patience, and an Unwearied Perseverance: Tho' he knew he was to run these Hazards only in pursuit of Greater, and went to expose his Life to an Host of Enemies; among whom, there neither wanted some who had Gallantry enough to attack it Bravely and with Vigor; nor others, whose Malice led them to attempt it Basely by Assassination. His



His Generous Courage prompted him to press with greatest Eagerness, where he saw the most imminent Danger in his way : So that he was in Labours abundant, and in Deaths oft ; in Perils in the City, and in Perils on the Sea ; in Weariness and Painfulness, in Watchings and in Cold, 2 Cor. 11. 23, 26, 27. And all this he endured for us, and for our Establishment ; to perfect which, he has added Piety to his other Qualifications ; and expressed as much Fear and Reverence of God, as Slight and Contempt of Dangers. His Precepts and Example have all along contributed to bring Religion into Vogue and Countenance ; and to make us rather Sincere in the Practice, than Noisy in the Profession of it ; that we might reap the Fruit of Righteousness, dwell in a Peaceable Habitation, and in quiet Resting Places, Isa. 32. 17, 18. And that he might as happily Compleat, as he gloriously Undertook the Restoration of our Peace.

And this, Thanks be to the God of Peace, he hath Accomplished, and Settled upon such a Foundation as may by the Blessing of the same Power, prove a firm and lasting Tranquility to Europe.

And now since War is ceased in most part of the World, Psal. 46. 9. so that *Nation doth not lift up a Sword against Nation*, but instead of Military Discipline, make Agriculture their Employment, *break their Swords into Plowshares, and their Spears into Pruning-Hooks*, Mic. 4. 3. Will not this tend to Wealth and Plenty ? *Shall not our Pastures be cloathed with Flocks, our Valleys covered with Corn ?* And while we eat in safety the Fruits of our Labours, shall we not *shout for joy, and sing ?* Psal. 65. 13. And what Songs will so well become us, as Songs of Praise and Thanksgiving to our God, who by giving us so excellent a King, does build our Jerusalem, *strengthen the Bars of her Gates, bless her Children within her, make Peace within her Borders, and fill her with the finest of the Wheat ?* Psal. 147. 13, 14.

And if we desire still to see *Peace within her Walls, and Plenty within her Palaces*, Psal. 122. 72. let us walk in the Name of the Lord our God for ever, Mic. 4. 5. Offer Sacrifices of sweet savour

unto

unto him, and pray for the Life of the King, Ezra 6. 10. That he may live to Rectifie Corruptions and Abuses, effectually to Discourage Prophaness and Immorality, and employ his King's Speech Thoughts in Advancing the Happiness and Flourishing Estate of all his Kingdoms; that he may so preserve our Laws and Liberties Entire, and leave them so to Posterity; that nothing may be left for his Successors to do, but that which hath been already done, Eccles. 2. 12. to continue them as they find them.

And let our Gratitude to him, who next to God has been the happy Instrument of conveying these Blessings to us, make us so quiet and peaceable under his Government, that he may rejoice in the Pains he has taken for us, and be a Sharer in the Benefits that accrue to us by them. And let no Factionous Malecontents be displeas'd with him, in whom 'tis Evident God Delighted, to set him on his Throne; and whom, because he loved us, he made King over us, to Establish us.

May it please him therefore to continue the Mercy to us, in giving our Defender a long and prosperous Reign; that tho' we incessantly Commemorate with Thanks the Blessing of this Day, we may never in our time have a Second Occasion of Thanksgiving for the Conclusion of a General Peace. Which God, &c.




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